further. The king dissatisfied with this imperfect expla-
I nation teaches him true theism, the Brahman as the Self.
| " (14) Ajatasatru said : " Thus far only". " Thus far only", he replied. Ajatasatru said: "This does not suffice to know it (the true Brahman)." Gargya replied : ^<(Then let me come to you as a pupil."
" (15) Ajatasatru said: " Verily it is unnatural that a Brahmana should come to a Kshatria, hoping that he should tell him the Brahman. However, I shall make you know him clearly", thus saying, he took him by the hand and rose.
And the two together came to a person who was asleep. He called him by these names: " Thou, great one, clad in white raiment, Soma King." He did not rise. Then rubbing him with his hand, he woke him, and he arose.
^(c (16) Ajatasatru said: " When this man was thus asleep, where was then the person (purusha), the intelligent? and from whence did he thus come back?" Gargya did not know this.
" (17) Ajatasatru said: ^tc When this man was thus asleep, then the intelligent person (purusha) having through the intelligence of the senses (pranas)

absorbed within himself
all intelligence, lies in the ether which is in the heart. When
he takes in these different kinds of intelligence, then it is
said that the man sleeps (svapiti). Then the breath is kept in,
speech is kept in, the ear is kept in, the eye is kept in, the
mind is kept in.

(18) But when he moves about in sleep (and dreams),
then these are his worlds. He is, as it were, a great king;
he is, as it were, a great Brahmana ; he rises, as it were, and
falls. And as a great king might keep in his own subjects,
and move about according to his pleasure, within his own
domain, thus does that person (who is endowed with intelli-
gence) keep in the various senses (pranas) and move about,
according to his pleasure, within his own body (while dreaming).